Omnibus & singulis.

AFFORDING MATTER PROFITABLE FOR ALL men, necessarie for euery man;

Alluding to a Fathers aduice or last Will to his sonne. Now published for the vse of all men, and particularly of those *that doe inhabit* Great Brittaine *and* IRELAND.

GALAT. 10.6.

While we haue time, let vs doe good to all men, but especially to those of the household of Faith.

Hoc ab homine exigitur, vt prosit hominibus; si potest, multis; si minùs, paucis; si minùs, proximis; si minùs, sibi; *Sencca.*

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To the most Sacred, Christian, truely *Catholike and Mighty Prince,* IAMES, King of Great Britaine, France, and *Ireland, Defender, &c.*

MOst dread Soueraigne. As your Maiestie (by due) haue the first place *inter Omnes & Singulos*, to whose Patrocinie this immature birth is dedicated, so by the Law you haue the chiefest interest in it.

I doe confesse, most Sacred

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cred SIR, I haue borrowed from the ouer-flowing Source of your Maiesties Princely and Learned ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, the best matter contained in it, and for satisfaction do humbly offer restitution with some smal interest (although in a farre more base coyne.)

As your Maiesties knowne Clemencie, puts me in some hope of pardon, for my presumption, in borrowing the principall; so those eminent and *admired Kingly Vertues, resident in your Royall Person, make mee confident, your Maiestie will rather accept of this superplus (being worse then nothing) then reiect the meanest offering that is consecrated

* *Parum est optare tantæ Virtuti tantæq; Pietati quem longissimum habeat Vitæ propressum: fac Deus vt quod optimum humano generi dedisti, permaneat in æternum: nam neque laudes eius referre Vires suppetunt, neque paruum Carmen recipit tanta Maiestas, neque meus audet rem tentare Pudor, quam Vires ferre recusant: hoc tamen mihi asserere liceat prauum indignumque est, non admirari Principem omni admiratione dignissimum.*

crated (vpon the Altar of a dutifull and ſincere affection) to your Maieſties ſeruice; if, what I haue added, can onely yeeld vnto your Maieſtie that Satisfaction (whereof I much doubt) that an * Ignorant Arabian Woman did giue vnto the Learned Iewes Rabbies, who (by calling for a Broom or Beſome) did bring them to the knowledge of an obſcure place in the Prophecie of *Iſaiah*, I ſhall thinke my Labours happie; and howſoeuer (as I and all your Maieſties Subiects, by the Sunſhine of your happy gouernment, are dutifully bound) I ſhall euer earneſtly intreat the Almightie, that your Maieſtie may continue long

* *Dauid in Radic. Mercer.*

Iſa. 14. 23.

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and prosperously to raigne ouer vs, and after *Methusalems* age, by a happie ende may change your Earthly Crowne with another of endlesse Glorie.

Your Maiesties Loyall Subiect,

PATRIK SCOT.

TO

To the High and Mightie, CHARLES, *Prince of Great* Britaine, &c.

SIR,

AS *God hath most abundantly blessed your Highnes, in honouring you on both sides with two* a *worthy Parents, whose Memorie (as now) will be euer deseruedly honoured: so it is iustly expected, that their Royal Vertues (alreadie* b *happily begun) shall be renewed in your Highnesse (as in a more* * *liuely monument,*

a Dos est Magna Parentum Virtus, *Horat. Carm. l. 3. Ode. 24.*

b Preciosa Principum ingenia & Virtus quæ ante annos viget. *Cassiador.*

* Αγαθηκα καλλιτον οἱ παισες καλοι, Euripid. Meleagr.

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then of Marble or Brasse) and (if it were possible) in well doing and [d] *pietie you shall not onely paralell, but surpasse them.*

Your Kingly and Learned Father Dauid *hath so broken the Ice to your Highnesse, his beloued young* Salomon, *(by laying such foundations for the gouernement of your selfe and your* Israel *after him) that whatsoeuer can be added, is but* inferre lumen mortale splendente sole.

By which only reason, I haue presumed (with Phaeton, *trusting to my borrow'd wings) to present vnto your Highnes this deformed Portraiture, drawn from the Paterne (of the* [e] Apelles-*like Picture) of* ΒΑΣΙΛΙΚΟΝ ΔΟΡΟΝ, *that by*

[d] Quod præstibilius aut pulchrius munus Deorum quàm Sanctus & Dijs similimus Princeps. *Plin. in Paneg. Traian.*

[e] Vinci erubescens Apelles tertio colore lineas secuit nullum relinquens amplius subtilitati locum, *Plinius l. 35. cap. 10.*

by the view of such a dismembred Monster, your Highnesse may prosecute the imitation of that Worke, that no Man (except vnmatchable f Pyrgotelis, *that hath ingrauen it vpon the Marble* g *of inobliterable Vertue) is able to equalize.*

If it will please your Highnes to Grace these my idle Labours with h *a smiling countenance: (being all I desire) I shall thinke my Idlenesse fortunate, and endeauour hereafter to finde out some other subiect, more Worthie your Princely entertainement. Thus Sir (renewing the oath of my loyall seruice to your Highnesse by my pen, that formerly I did solemnely sweare by the holding vp of my hand in a steele Gantlet, now ashamed*

f Pyrgotelis ita omnium sculptorum peritissimus, vt Alexander edixit ne quis eum quam ille sculperet, *Plin. l. 7. cap. 37. Appoli. lib. 1. Florid. Cicero Epist. 12. ad Famil. Val. Max. c. 11. l. 8. & Horat. Epist. 1. l. 6.*

g Nihil est aceepta Virtute quod (mortali animo aut manu) immortale queri potest, *Val. Max.*

h Lætissima Principis facies & amabilis vultus in omnium subditorum ore oculis & animo sedet, *Plin. in Paneg. Traian.*

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med to bee ſeene for ruſt) I doe humbly take my leaue, and ſhall euer remaine,

Your Highneſſe dutifull and humble ſeruant,

PATRIK SCOT.

Libri

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Libri ad Sereniſsimam Mag. Britanniæ *ANNAM* Reginam defunctam, Proſopopeia.

Quid me purpureo circũdedit autor amictu?
Quid micat aurato margine gẽma frequẽs?
Quid iuuat argutis ſapientum floribus, omnes
Ornaſſe Aonidum, *morte fremente choros?*
Anna Iouis *Proles*, *Regni decus* Anna *Bri-*
Spes mihi, ſpes Orbi, te moriẽte cadit. (*tanni,*
Tu multum, quæſita mihi virtutis imago,
Tu vitæ columen, præſidiumq́ meæ.
Cui me tã propera moribundũ ſorte remittis?
Cui me ſolicitum, deſeris ante diem?
Illa tui ſplendens genij præſentia, ſæuas
Inuidiæ poterat ſternere ſola minas;
Nunc mihi deſerto tutela incerta; carebit
Nulla dies lachrymis, vulnere nulla acies.

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Sereniſsimæ ANNÆ Reginæ,

Reſponſio conſolatoria.

COeleſtes animas triſti quid voce laceſſis?
Ereptas Orbi, num revocare potes?
Quid tibi ſpem quereris dejectam? quidve mi-
Invidiæ rictus docte libelle times? (naces,
Ecce triumphator, morbos mortēq; Monarcha
Qui vincit, thalamo pars viduata meo,
Contra letiferos ſapiens te proteget hoſtes,
Major & invidia; major & hoſte tuo.
Exurgens tibi fautor erit mihi charus Iulus,
CAROLVS *Imperij dextera chara mei;*
Altera ſpes ELIZA *tibi, ſpes altera totus*
Nobilium cœtus, qua tibi terra patet.
Nec ſacra Progenies Regum te ſola fovebit,
Sed ſacra virtutum ſymbola quiſquis amat.

THE EPISTLE Dedicatorie, OMNIBVS ET SINGVLIS.

I Do (in all dutifull obseruãce) present vnto the bar of your Mighty, High, Gracious, Reuerend, Honourable, Worshipfull, and Fauourable Censure, these ill digested labours of some few idle houres:

In doing whereof (encouraged

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raged by the confidence I haue in your powerfull Patrocinie) I haue made choice rather to expoſe my Apprentice-like skill in the ſtructure of ſuch an Architect, my preſumption in the Title, and Dedication; to baſe detracting * *Zoylus*, or enuious * *Momus*; then either the Learned ſhould want this Widdowes Symboll of my good will, (more fit to inlarge their Libraries then knowledge) or the Ignorant be defrauded of the benefit, that (with ſmall paines) they may reape, by peruſing of ſo eaſie a taske.

* *Detractio eſt ſtultorum theſaurus, quem in lingua gerunt*, Auſon.

* *nudia non in alio quàm in degeneri, minuto & ieiuno animo, ſibi domicilium parat*, Val. Max.

I haue rather approoued the Greeke Prouerbe (μεγα βιβλιον μεγα κακον) by confining the Matter, within ſo

ſmall

small precinct; then followed those that dayly lose themselues in the Wildernesse of Bookes, that are sent abroad, * tending rather to shew the Authors skill in refined and affected Phrases, in light Subiects, their Spirit of Contention in indeterminable Controuersies, their vnchristian disposition, in Worme-wood tasting Satyrisme, then to preferre substance before shaddow, loue of truth before vnprofitable ambiguities, or charitable Iudgement before accursed scandall.

* What I haue borrowed in this Treatise, I haue done it *Lege talionis*, (those that I haue made vse of, hauing formerly beene beholding to

* *Venialis sit apud aures vestras veritatis asperitas*, Sidon Apoll.

* Palaton Homerum, *vomentem exprimebat, Poetas verò reliquos quæ ille eiecisset absorbentes*, Ciel Rhod. l. 11. cap. 44.

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to others;) and haue reſto-
red it again with the intereſt
of thankfulneſſe.

But leſt I ſhould doe like
vnto thoſe, that (vnaduiſed-
ly) did build the Gates big-
ger then the Citie, I humbly
take my leaue; and ſhall eue
remaine

A Loyall Subiect, A tru

honourer of my Sup

riours, and of ve

tue in all men, *fo*
F

P. S.

A FATHER HIS EPISTLE

(Or Introduction to the insuing Treatise) to his SONNE.

I Doe find (by the Law Falcidia) if the Child committeth any fault, for want of Education, the Father was punished.

That I should not bee

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lyable to that (and a more supreme) Law, I haue (from your Infancy) been carefull to haue you sufficiently grounded in these Rudiments, that doe concerne both your Spirituall and Ciuill conuersation.

But now in regard of your more riper Age, the time approching, that you must act those things (vpon the stage of the World) that either hath or shall now be taught you, for discharge of the dutie I owe you, and inabling you in those seruices, your Maker, Prince, and Country chal-

lengeth

lengeth of you; I doe send you this MANVSCRIPT *(which I did write for my owne priuate vse) and now bestow it vpon you, as the greateſt (and without doubt the beſt) portion I am able to giue you; It doth ſhortly contayne the knowledge of God, as hee hath reuealed himſelfe in the Scriptures.*

*The way to ſerue him aright (I meane in the higheſt perfection that the * corrupt nature of the ſonnes of* Adam *is able to vndergoe.)*

* *Mortalis conditio non patitur hominem ab omni maculo purit,* Lact. l. 6. de vero Cultu.

And ſecondly, ſuch

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Precepts and Counſels, as may (by the carefull obſeruation of the firſt part) with great facilitie, bring you to the knowledge of your ſelfe in the ſeuerall duties that are required of a * *perfect man.*

Receiue it then with ſuch an heart as I giue it you, remember that there is nothing more odious then fruitleſſe old age, and that no tree beares fruit in Autumne, but that which bloſſometh in the Spring: to the end your Age may bee profitable and loden with fruit, indeuour that your

* *O terq; quaterq; beatus, tu de cuius culmine datur amicis lætitia, poſteris gloria, vegetis & alacribus exemplum, deſidibus & pigris incitamentum,* Sidon. Apol. lib. 4. Epiſt. 4.

your youth may be ſtudious and flowred with the bloſſomes of Learning and Obſeruation.

*Thus charging you (by the * Fatherly authoritie I haue ouer you) you diligently peruſe, in your life and conuerſation carefully practiſe thoſe things that are in this Treatiſe ſet downe: I commend you to his Grace, whoſe Mercies are neuer wanting to them that put their truſt in him.*

* *Vitioſi ſunt oculi qui lucem reformidant, percæci qui non vident, & parentibus non obedire, impietas eſt; non agnoſcere, inſania,* Senec. lib. 3. de Benef.

Iunij, XVIII.

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The Contents.

1. CLeobulus, *Deum Conſule.*
2. Chilon, *Noſce teipſum.*
3. Thales, *Vide cui aſſociaris.*
4. Periander, *Iram tempera.*
5. Bias, *Benè vixit, qui paucis contentus.*
6. Pitacus, *Ne quid nimis.*
7. Solon, *Reſpice finem.*

OMNIBVS
ET
SINGVLIS:

Affording matter profitable for all Men, and *necessarie for euery Man.*

SECT. I.

FOr * laying the first foundation of Religion (without which al other grounds are to no effect.)

a That there is a GOD

* *Stirpe sublata, aut non sunt reliqua, aut si sunt, sine emolumento sunt, quia sine capite nihil constat*, Saluian l. 6. de Prouid.

a *Per visibiles visibilium formas peruenitur ad inuisibiles visibilium causas, ascensus præstatur ad inuisibiles substantias, & earum dignoscendas naturas*, Cœl. Rhod. lib. 25.

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Omnipotent, Mercifull and Iuſt, Gods Works doe ſufficiently demonſtrate.

c Gen.1.1. [c] If he build, it is a World: if he be angrie for the ſinnes
d Gen.7.17. of the World, [d] hee ſends a Deluge. If hee will ſhew the loue hee beares to the
e Matt.2.1. World, [e] he ſends his Sonne,
f Matt.27.57. [f] and ſuffers him to dye vpon the Croſſe, to ſaue the World: If hee will reward
g Luke 23.43. the godly, it is with [g] *Paradiſe*; when hee armes, the
* 2.King.6.17. [*] Angels march vpon the
h Exod.17.6. head of his Troupes, [h] the Elements are the Marſhals of his Campe, the Rocks remooue from their Centre and follow to giue it Water,
i Exod.13.21. [i] the Cloudes guide by day, and Pillars of fire by night,
k Exod.14.19. [k] the Sea opens to giue them

them passage, [l] and the Sun stayes to end their victories. To inlarge the wonderfulnesse of his Works, [m] *Balaams* Asse shall speake, and reprooue his Master: [n] Waters turne into Wine, the [o] dead are raised to life, [p] the Blind see, [q] the Deafe heare, [r] the Lame goe, [s] and thousands of people are fedde, with some few Loaues and Fish.

If hee will shew Mercie, [t] *Peter*, after that he had denyed Christ, shall weepe bitterly, [u] and be made Pastor of his sheepe. * *Paul*, of a Persecutor, become an Elect Vessel and faithful Preacher of the Gospell; when hee will exalt the humble, [x] little *David* shal be taken from the

l Iosh. 10. 12.
m Num. 22. 28
n Iohn 2. 9.
o Matt. 9. 22.
p Matt. 20. 24.
q Matt. 9. 29.
r Mark 2. 12.
s Matt. 14. 19.
t Matt. 27. 75.
u Iohn 21. 15.
* Act. 9. 15.
x Sam. 16. 11.

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the ſheepe, and bee made both King [y] and Prophet: [z] humble *Ioſeph* from the Priſon, and preferred to bee *Pharoes* High Steward: [a] *Daniel* from the Lions Den, and clothed with Purple.

When he will execute Iuſtice, [b] *Sodom* is deuoured with Fire and Brimſtone: [c] *Iudas* hanging himſelfe, confeſſed that hee had betrayed the Innocent: [d] *Iulian* the Apoſtata, tearing out his bowels, (in the horrour of his Conſcience) cryes out, *Viciſti tandem, Galilæe.*

When hee will humble the proud, Idolatrous [e] *Nabuchadnezar* ſhall eate graſſe amongſt the beaſts of the field: the baſeſt of GODS Creatures ſhall make hard-

hearted

y 1 Sam. 16. 13.

z Gen. 41. 24.

a Dan. 5. 16.

b Gen. 19. 24.

c Matt. 27. 45.

Lento gradu ad vindictam ſui procedit Deus, tarditatemq; ſupplicij grauitate compenſat, Lipſ. c. 13. lib. 15. & Proper. eleg. 25. lib. 2.

d *Euſeb. hiſt. Eccleſ.*

e Dan. 4. 45.

hearted *Pharao* [f] send for *Moses*, and confesse the true God. Finally, in all his works of Power, Mercy, & Iustice, (out of the fierie Furnace) [g] *Shedrach, Meshach*, & *Abednego*, shall proclayme his Gloric.

[f] Exod. 9. 27.

[g] Dan. 3. 25.

Thus you see, that Gods Workes declare that hee is God, Powerfull, Mercifull, and Iust, and that the meanest of these Workes are of force eyther (by the least dramme of Grace) to conuert the most obstinate Atheist, to the true knowledge of God, or in Iustice to confound him.

Sect. II.

ALthough I doe not allow the [h] curious search-

[h] *Diuina mysteria credenda, non curiosè scrutanda*, Amor. de Diuinis Myst.

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ſearching of diuine Myſteries not reuealed, for admitting that in Natures ſchoole, wee are taught to boult out the Truth by Logicall reaſon; [i] yet in Gods Schoole, it is quite contrarie; hee is the beſt Scholler that reaſons leaſt, and aſſents moſt, conceiues ſo far as humane frailties will permit, beleeues and admires the reſt, God louing better a credulous heart, then a curious head: yet becauſe your dutie towards God conſiſteth chiefly in the ardent deſire to know God (which is the ſureſt teſtimonie of your loue towards God, and of Gods loue towards you) there is a more ſpeciall knowledge required of you, which is, that

i *Neque ad loquendum de Deo lingua ſufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificare nos conuenit Deum quod talis eſt, qui & intellectum tranſcendit & cognitionis initium ſuperat,* Auguſt.

that you indeuour your selfe to know him, so farre as hee hath reuealed himselfe in the Scriptures called his Word, as proceeding from his Spirit, to bring you to his knowledge: hee hath manifested himselfe in the Scriptures by three sorts of names.

The first, are these that signifie his Essence.

The second, the persons in the Essence.

The third, his essentiall Works.

The names that denote Gods Essence, are fiue;

IEHOVACH, EHEIECH, ACH, KVRIOS, THEOS.

[1] *Iehouach*, signifieth eternall, being of himselfe without beginning, and end, Almightie,

k Dionysius *de Diuinis nominibus.*

l *Non habet ætatem æternitas aut aliquando finem quæ nescit originem*, Cyprian. Mart. Arnob. lib. 1. aduers. Gent. Tertul. lib. 2 de Car. Christ.

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mightie, both in promising and performing.

The second name is *Eheiech*, of that same Roote of *Iehoua*, signifying, that I am that I am, or I will be that I will bee [m] *Eheiech, Asher, Eheiech.*

m Exod.3.14.

The third name *Iach*, which is Lord, is ascribed to God, when any notable deliuerance, or benefit comes to passe, according to his former promise. [n]

n Psal. 21.12, 15, 16, 17.

The fourth name is [o] *Kurios*, vsed oft in the New Testament: when it is absolutely giuen to God, it answereth the *Hebrew* name *Iehouah*; for God is so Lord, that he is of himselfe Lord, and of all others.

o Iohn 21. 7, 12, 15, 16, 17.

The fift name is *Theos*

God

God; It is deriued from, Ἀπὸ τοῦ θεῖν, becauſe [p] he runnes thorow and compaſſeth all things: when it is properly taken, it ſignifieth the eternall Eſſence of God, being aboue all things, [q] giuing Life and Light to all Creatures, preſeruing and gouerning them in their wonderful frame and order, God ſeeing all, and in all places.

The names that ſignifie the perſons in the Eſſence, are chiefly one.

[r] *Elohim*, ſignifieth the mightie Iudges. It is a name of the plurall number, to expreſſe the Trinitie of perſons in the vnity of Eſſence. To this purpoſe, the Holy

p *Deus eſt intellectualis Sphera, cuius centrũ vbique, circumferentia verò nuſquam*, Aug.

q *Prouida illa mens, quæ cœlum hoc quotidiè voluit, renoluit, ſolem ducit, reducit, fruges promit, recondit, cauſas & viciſſitudines omnes rerum peperit, quas mirantur homines aut quæ ſunt, nec quicquam in hoc grandi Machina geritur, turbatur miſcetur (peccatum excipio) cuius non cauſa à prima illa cauſa*, Lipſ. lib. 1. de Conſtan. c. 4.

r *Sacramentum hoc venerãdum, non ſcrutandum quomodo pluralitas ſit in vnitate, & vnitas in pluralitate, ſcrutare hoc, temeritas eſt; credere, pietas, noſſe verò, vita æterna*, Ber.

Ghoſt

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Ghoſt begins the Bible with this plurall Name of God ioyned with a Verbe of the ſingular Number, as *Elohim bara dij creauit*, the mightie Gods, or all the three Perſons in the Godhead created. When you heare of this Name *Elohim*, conſider that in one Diuine Eſſence there are three diſtinct Perſons, & that God is *Iehouach Elohim*.

The Names that ſignifie Gods Eſſentiall Works, are fiue:

El, Schaddai, Adonai, Helion, Abba.

f Exod.24.6. Pſal.24.8.

f *El*, is as much to ſay, as the ſtrong God, ſheweth that God is not onely ſtrong and ſtrength it ſelfe, but that it is hee that giueth all ſtrength to his Creatures.

By

By this Name *Schaddai*, which is Omnipotent, God ſtiled himſelfe vſually to the Patriarks, calling himſelfe *El Schaddai*, the ſtrong God, Almightie: this Name belongeth onely to God, and to no other Creature.

Adonai, my Lord, is found one hundred, thirtie foure times in the old Teſtament: by this Name wee challenge God to be our God, & with *Thomas*, ſay, *Thou art my Lord, and my God.*

[t] *Helion*, which ſignifieth moſt High, was giuen vnto God by *Gabriel*, telling the Virgin *Mary*, that the Child that ſhould be borne of her, ſhould bee the Sonne of the moſt High.

[u] *Abba*, a Syriake name, ſignifying

t Luke 1. 32.

u Mar. 14. 36. Rom. 8. 15.

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nifying Father: by it remember, what you receiue from God, proceedeth from a fatherly loue, & that you owe him againe filiall obedience.

x All these sacred Names of God, are as pledges and remembrances of Gods omnipotency, and loue towards you, and of your dutie towards him.

x *Sacra Dei nomina quasi pignora amoris, misericordiæ, & omnipotentiæ eius sunt*, Aug. de Dei Misericord. cap. 7.

As the true knowledge of God, is the onely inducement to the exercise of your dutie towards him, so the Religious practice of that dutie, is the only rule whereby you may liue reposedly, and dye cheerefully.

In this Exercise, I doe commend foure things vnto you, *Heare, Pray, Meditate, and Doe.*

SECT.

Sect. III.

THis hearing, whereof I ſpeak, conſiſteth [a] in the reading of Gods ſacred word contained in the Bookes of the old and new Teſtament, and hearing it from Preachers: for the whole Scripture is the θεοπνευστος, giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe, that the mã of God may be made perfit in all good workes. The Scriptures are deuided in the old and new Teſtament: [b] the firſt is called old, becauſe it was reuealed in the former time; the other new, becauſe it was reuealed in

a 1. Tim. 3. 16.

b *Dicitur vetus teſtamentum, quia priore, hoc autem nouum, quia poſteriore tempore, reuelatum eſt, Auguſt. l. 3. ad Bonifac. Reuelationes eorum conſiderantur in his nominibus, non inſtitutiones, Idem ibidem.*

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in the latter time.

The difference betwixt the old and new Teſtament is only in certain [c] accidents, Ceremonies, and diſpenſation of things, in externall forme, & difference of time, but in ſubſtance all one, and tending to one effect in vertue and efficacie.

In the old, the new is [d] figured and ſhadowed; in the new, is the declaration and manifeſtation of the old.

By *Moſes* was the old Teſtament reuealed, and the Law giuen, being holy, iuſt, and good, [e] ſeruing rather to bring vs to the knowledge of our owne inſufficiencie to fulfill the ſame, then for laying vpon the corrupted ſons of *Adam*, that which they were

c *Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen idem ſignificaret virtute ſpirituali, Aug. Tom. 3. de ſpirit. & lit. cap. 20.*

d *In veteri nouum latet, & in nouo vetus patet.*

e *Propter veteris hominis noxiã in qua per literam iubentem & minitantem minimè ſanabatur, dicitur vetus teſtamentũ: nouum autem, propter nouitatem ſpiritus, quæ hominem nouum ſanat à vitio vetuſtatis, Auguſt. Tom. 3. ad Marcell. cap. 20.*

were not able to vndergoe.

The new Teſtament was reuealed by Chriſt, when he was manifeſted in the fleſh, in whom did appeare the righteouſneſſe of God, or the goodnes that comes frõ God to vs, witneſſed by the Law and Prophets.

In the Euangelical diſpenſation of the Goſpell, is the deliuerance of Gods people, not from an earthly, but from a ſpirituall bondage of ſinne and Satan.

Heere is a triumph ouer the ſuppreſſed enemie, not *Pharaoh*, but Satan himſelfe.

Heere is an introduction to poſſeſſe not earthly *Canaan*, but heauenly *Ieruſalem*.

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Heere is a Law giuen, not in *Sina*, but in *Sion*, not by Angelicall miniſterie, but by the preſence of the Lord himſelfe; not after a fearefull ſort, but with wonderfull lenitie and gentleneſſe; not grauen in ſtonie Tables, but effectually printed in the hearts of the Elect.

In the old Teſtament was bondage, and feare: in the new, libertie & glad tidings, the miniſtrie not of death; but of life, not a rigorous exacter, but a mercifull Sauiour; not the ſacraments of Circumciſion, and the Paſſeouer, (the adminiſtration whereof was bloudie) but Baptiſme, & the Lords Supper, both ἀναίμακτα, vnbloudie.

T

In the new Testament is a Priesthood, not Aaronicall, not externall, not tyed to any one Nation & Tribe, but spirituall, and common to all the faithfull throughout the world.

In it is a Sacrifice, and that bloudie, but not of Beasts, but the sweet smelling Sacrifice of the precious body and bloud of our Lord and Sauiour Christ Iesus; not iterated, but finished once for all vpon the Crosse.

In the new Testament are Ceremonies few and easie, to wit, the Word, Sacraments, and Prayers.

(In one word) in the old Testament were figures, shadowes, and promises: in the new, the fulfilling & accom-

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pliſhment of them all: this new Couenant of Grace ſhal continue to the worlds end, and ſhall giue place to no other, but to the eternall fruition of the Kingdome of Heauen.

Heereby the excellencie of the new Teſtament is manifeſt, and that both the old and new, differing in accidents and circumſtances, are in ſubſtance & truth all one, and that the one is contained in the other, making vp an abſolute body [f] containing perfit ſufficiencie to ſaluation, and whereto we muſt neither adde nor diminiſh, neither ſeeke for Chriſt and ſaluation elſewhere; for this cauſe we are commanded to ſearch the Scriptures.

There-

[f] *Cũ credimus, nihil deſideramus vltra credere.*
Hoc enim prius credimus, non eſſe quod vltra credere debemus, Tertull. lib. de præſcript. aduerſ. Hæret.
Scrutamini Scripturas.
Ioh. 5.39.

Therefore wouldest thou know what sinne is, and the punishment thereof by the Law? [a] The fiue Bookes of *Moses* shall teach thee the Historicall partes of these: [b] the Books of the Prophets, Prouerbs of *Salomon*, and *Ecclesiastes*, will let you see the Reward of the Godly, and punishment of the wicked, and furnish you with a rich Store-house of Golden sentences, and diuine Morall Precepts.

[c] The Kingly Psalmes of *Dauid* shall plentifully administer vnto you Heauenly Physicke for all Spirituall diseases.

[d] The 4. Euangelists shall teach you the Life, Doctrine, and Death of our Sauiour.

a Gen. 50. Exod. 90. Leuit. 29. Numb. 36. Deut. 39.
b Iosua 29. Iudges 21.1. 2. Sam. 55.1. 2. Kings 57.1. 2. Chron. 65. Ezra. 10. Nehem. 13. Ester 10. Iob 42.
c Psal. 150. Prouerb. 31. Eccles. 12. Esai. 66. Iere. 2. 52. Lam. 5. Eze. 48. Daniel 11. Hos. 14. Ioel 3. Amos 9. Obe. 1. Ionah. 4. Micah. 5. Nahum. 3. Abacuck. 3. Zephania 3. Hagaij 2. Zecha. 14. Mal. 4.
d Mat. 28. Mar. 16. Lu. 24. Ioh. 21.

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e Acts 28.
f Rom. 16. 1.
2. Corin. 2. 9.
Galat. 6.
Ephes. 6.
Philip. 4.
Col. 4. 1.
2. Thes. 8. 1.
2. Tim. 10.
Tit. 3.
Phile. 1.
Heb. 12.
Iames 5. 1.
2. Peter 8. 1.
2. Iohn 5.
Iude 1.
Reuel. 22.
* 3. Esdras
4. Esdras
Tob.
Iudith.
Ester.
Wisdome.
Eccles. Bar.
The Song of the three Children.
Susanna.
The Historie of Bell and the Dragon.
The Prayer of Manasses.
1. Mac. 2. Mac.

e The Acts of the Apostles shall acquaint you with the practice of CHRISTS Doctrine in the Primitiue Church.

f The Epistles of the Apostles shall traine you vp particularly in Christ his Schoole.

Make vse of the rest of the Bookes called * Apocrypha, so far as they agree with the Scripture, and no further.

Read the Scriptures with a sanctified and chast heart: for vnlesse they be read by the inspiration of GODS Spirit, (by the which they were written) with humilitie, and desire to know, they remaine as a dead letter in the efficacie thereof (as I did aduise you before.) Admire reue-

reuerently ſuch obſcure places, as by your weake capacity you cannot vnderſtand, neuer going further in the curious ſearch of diuine Myſteries, then either by conferring ſome other place of Scripture, or by conference with ſome learned Diuine you may bee informed: for as the Scriptures haue in them that height and depth to exerciſe the Learned: ſo haue they that eaſineſſe and plaineneſſe, that the ſimple maybe comforted & taught; they are that admirable Riuer (both ſhallow & deepe) wherein as the Lambe may wade, the Elephant may ſwimme; and it is only the dulneſſe of our capacitie that makes them hard to vs,

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and the Vale of our hearts that cannot bee remooued, except by him that hath the Key of *Dauid*, that opens where no man ſhuts, and ſhuts where no man opens.

Delight moſt in ſuch places of Scripture, as ſerue beſt for your inſtruction in your owne calling: for many men are too buſie in other mens callings, and neglecters of their owne.

Fides per auditum, Rom. 10. 17.
1. Sam. 2. 30.
Eſay 28. 14.
2. Tim. 3. 16, 17.

The hearing of Gods Word by the Scriptures, and by Paſtors, & the practice thereof will giue you knowledge, worke Holineſſe in you, breake downe your naturall corruptions, and fill you with ſtrength againſt all aſſaults.

SECT.

Sect. IIII.

PRayer, is a ſimple, vnfained, humble, and ardent opening of the heart before God, wherein we either aske things needful for our ſelues and others, or giue thanks for benefits receiued: it is either publique in the Congregation of the faithfull, or priuat, when we pray alone.

There be foure chiefe reaſons that ought to induce vs to Prayer: firſt, the commandemēt of God: ſecondly, our ſinnes, which driue vs of neceſſitie to God for life, ſuccour, and help. Thirdly, our weake nature, (being of it ſelfe vnable to ſubſiſt) requireth Prayer to ſtrengthen

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then it, as a houſe pillars to vphold it.

Laſtly, the ſubtiltie of the enemy (who euer attendeth to ouerthrow vs, euen in thoſe things we thinke to be beſt done) ought to ſturre vs vp vehemently to Prayer.

The excellencie of Prayer is manifeſt by the dignitie of the Commander, and the admirable effects that follow it. The Commander is God, Lord of Heauen and earth, of our life, and death, the Fountain of all goodnes, the effects thereof are ſuch, that (Prayer proceeding frõ a faithfull ſoule, and ſquared by Gods Word) will ſtay the Sunne to end our victories, the falling of the raine from heauen, and at our deſire

ſire againe, ſend down plentie of it to increaſe the fruits of the earth for our comfort, it will pierce the heauens for mercie, and pardon for our ſinnes, ſtay the wrath of God againſt vs for the ſame, and obtaine whatſoeuer good thing is needful for vs in this life, or in the life to come.

z Let your Prayers bee daily, without intermiſſion: for deuotion that is deferred vpon conceit of preſent vnfitneſſe or worldly reſpects, at laſt groweth irkeſome and altogether neglected: ſuffer not your heart to entertayne the leaſt thought of lothneſſe in the taske of deuotiõ, but violẽtly breake thorow ſuch motions, with a deepe check to your ſelfe, for

z *In Oratione ſedulo curãdum eſt, ne intermiſſione aliqua repentè facta, rurſus languaſcere incipiat animi alacritas*, Barnard. de progreſſ. relig.
Mat. 7. 7.
Luke 18. 1.
Rom. 12. 12.
Epheſ. 6. 18.
Col. 4. 2.
1. Tim. 2. 8.

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for your backwardneſſe. And becauſe holineſſe doth not (like [a] *Ionas* Gourd) grow vp in a day, it is better to goe on ſafe and ſure, then for an haſtie fit, (as many doe) run out of winde, and then ſtand ſtill. Goe to Prayer, as you would goe to the water to ſwimme; goe not hot in, but take a time to coole your ſelfe by Meditation, [b] feeling that your words touch the very depth of your Soule.

[c] Frame not your Prayers (as ſome hypocritically do) according to the fantaſies of your owne braine, neither (as others ſuperſtitiouſly) thinke to mooue God by iterations and babbling, neither (with the proud *Phariſe*) preſuming vpon your owne

a Ionah 3.6,7.

b *Homo in faciem, Deus in præcordia contemplatur*, Aug.

c *Animaduerto Deum, non tam adorantium precibus, quàm innocentia, & ſanctitate lætari, gratioremq; eum qui delubris eius puram caſtamq; mentem, quàm qui meditatum carmen intulerit exiſtimare*, Ambroſ l.b. 3. Prou. 30.12.

owne worth, but (like vnto that poore *Publican*) humbly, with all reuerence, [d] (throwing off the shooes of your corrupt affections) prostrate your selfe at the footstoole of Gods Throne of Grace, demanding nothing that is repugnant to his will (lest you tempt him) [e] who out of his insearchable Wisdome knoweth best what is good for you.

In your Prayers, haue a speciall care, that you keepe euer as a patterne before you, that Prayer [f] set downe by the Mercy-Master Christ Iesus, called the Lords Prayer. It is the pure Fountaine, from whence the Riuers of Life must flow.

[d] Exod. 3.5. *Ad beatitudinem rectè consequendam, omnia fugienda sunt corporis corruptibilia*, August. de Ciuit. Dei.

[e] Mat. 6.8.

[f] Mat. 6.9.

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Sect. V.

MEditation is a carefull conſideration or a deuout calling to mind, and examination both of our ſpirituall, and temporall eſtate, by a ſerious contemplation of Gods goodnes towards vs, what dutie he requireth of vs towards him, and for his ſake to our neighbour, and how wee haue performed the ſame, what reward remaineth for the godly, and puniſhment for the wicked, that wee haue an account to render not onely of euery miſ-ſpent day, but of euery idle word, in what eſtate, either ſpirituall or temporall, we ſtand for the preſent.

This

This holy Meditation ſtirreth vs vp to a thankfulneſſe for Gods goodnes, to ſorrow, and repentance, for our by-paſt offences, and to a ſetled reſolution of amendment of our liues in time to come. g Meditatiõ is the moſt ſoueraigne cure of the ſoule: in it keepe this courſe, retyre your ſelf euery day (at ſome fit time) to your h chamber, Studie, Field, or ſome ſecret place, and hauing prayed to God for a recollected minde, enter into a conſideration of your ſinfull eſtate, i examine your ſelf, take notice of your paſſions, diſpoſition and inclination, whereby you may come to the knowledge of your ſelfe; and by calling for helpe from God, reſolue

g Pſal 49.3. *Contemplante animo, nihil altius ſublimiuſue eſſe poteſt*, Ciel. Rhod. l. 25. c. 12

h Mat. 6.6.

i 1. Cor. 11.28.

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k *Fortior est qui se, quàm qui fortissima vincit mœnia*, Amb.

k to conquer your selfe as a walled Citie.

l Rom. 3. 10. Mat. 5. 22.

Call to minde, if any vnkindnesse hath passed betwixt you and l your neighbour, or any other; and if you remember any remnant, or the least cole of Enuie or Malice, (lurking vnder the Ashes of your peruerse nature) wipe away and extinguish them, by not m letting the Sunne goe downe vpon your wrath: for he that craueth pardon, and will not forgiue, is like vnto him that breaketh downe a Bridge, that he must passe ouer himselfe.

m Ephes. 4. 26. Mat. 6. 14, 15.

n *Non potest præsentem diem rectè viuere, qui se non eum quasi vltimum victurum esse cogitat*, Aug. de Mort.

In your Meditation, inquire diligently n after the day of your death, by setting it before your eyes, by examining

mining your selfe whether you bee prepared, and ° ready, and by incouraging your cowardly soule, to looke Death in the face, flying euer in this poynt, to thy Sauiour for helpe.

° 1.Cor.15.54

Conclude thy meditation, by thinking vpon thy worldly estate: if it prosper, lay vp humility in thy heart. If poore, P pray for supply, and thinke vpon some lawfull and honest meanes.

P Psalme 119.

SECT. VI.

THe fourth and most necessarie part (belonging to a Christian) is q doing (being the life of all) for it is nothing (and vsuall to Hypocrites) r to be religious in

q Mat 7.21. Psal.103,18.

r Esay 58.2.

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Ceremonies, ioyne therefore (as *indiuidui Comites*) the liuely [f] Faith of *Paul*, [t] with *S. Iames*, good Works: Faith without Works, makes but a Carnall Goſpeller, and Workes without Faith, a Phariſaicall Hypocrite.

[f] Rom. 2. 22.
[t] Iam. 2. 13, 14, 16, 17, 26.

Euer in doing, beware of doing againſt thy [u] Conſcience: for the treaſure of a good Conſcience, is the beſt ſtore you can prouide for a quiet life here, and a bleſſed hereafter, when a dram of it ſhall ſerue you to better vſe, then innumerable millions of Gold.

[u] *Qui conſcientiæ curam obyciunt, nec Deum nec homines reuerentur: Conſcientia vna eadem in nobis ſingulis accuſator, teſtis, Iudex, Tortor, & Carcer*, Bernard.

Omit neither time, place, nor perſon, if thou canſt doe good: [x] remember Chriſts laſt Iudgement, wherein he ſheweth that the beſt good in

[x] Mat. 25. 35, 41. Eſay 58. 7, 10. Phil. 4. 18. Prou. 19. 17.

in the World is Compaſſion, Almes, and comforting in Diſtreſſe, as in Sickneſſe, Pouertie, Impriſonment, or Baniſhment; for although God accepteth of good thoughts, yet towards man, they are little better then good dreames: exerciſe therefore thy charitable offices, (as Gods Steward) vpon thy Brethren. Remember, it is now the time, [y] thy life is ſhort, thy dayes euill, [z] thy death certaine, [a] thy account moſt certayne, thy ioyes vnſpeakeable, if thou doe well: for this cauſe labour to husband the Talent that God hath put into thy hands, that thou maiſt returne thy ſoule better then thou didſt receiue it. If that

y *Viue memor quã ſis æui breuis. Mors ſenibus in ianuis, iuuenibus inſidijs.* Senec. de Mort.
Pſal. 90. 16.
Iam. 4. 14.
Pſal. 103. 15.
z Heb. 9. 27.
a Mat. 25. 19.

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seruant was [b] condemned as ill, that did giue his Master no more but his owne, what shall become of him that robs God of his owne?

b Mat.25.30.

SECT. VII.

SLoth [m] is the Mother of many euils, and the chiefe corrupter of Christian duetie; banish it by diligence, in all these former exercises, neyther [n] deferring Repentance for thy by-past neglects, neyther amendment of thy former life. [o] Who knoweth, but Death may shut vp thy breath, at an vnprouided time? Repentance and Amendment, being the free Gifts of God, the Tree of Faith (watered by

m Prou.6.6 v. 15. *Ignauia turmatim in nos ruens, eligi facilis plana ad eam, & expedita est via, at virtutem sudore diu obualiarunt,* Zenoph. de dict. Soc.

n *Non delinquenti, sed pœnitenti, & peccata relinquenti condonat Deus,* Aug.

o *Quis est adolescens, cui exploratum sit, se ad vesperum esse victurum?* Cic. de Sen. Κλεπτης ζωντων ὁ θανατος, Basil. *In denũciata sorte rapimur,* Fuse. Suasor.2.

by Gods Grace) onely produceth (not common in euerie mans Garden:) this Tree must be planted in the spring of thy Youth, and not in the Frosty Winter, when the day shall come, wherein thou shalt say, I haue no pleasure. It must bee daily laboured, hedged, and preserued from the annoyāces, Caterpillers, and choking Weedes of the World; by this meanes it shall produce plentifull store of Fruit in thy life, and at thy Death prepare thee, (with old *Simeon* in the peace of a good Conscience) to say, P Lord, *now lettest thou thy seruant depart in peace, for mine eyes haue seene my Saluation.*

p Luke 2. 27.

I haue shortly poynted at Gods

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Gods wonderfull Workes, of Power, Mercie, and Iuſtice, at thoſe Names, whereby chiefely hee hath reuealed himſelfe in his Word; and at the duties that are required in his ſeruice.

That I may come (with the like breuitie) to thoſe things that may bring you to the knowledge of your ſelfe, I will conclude this firſt part, ſubioyning this enſuing Prayer, which by GODS Grace will inable you to attayne to that perfection, that is craued of you, in your Chriſtian calling.

Al-

a ALmightie and b glorious God, full of incomprehensible Power & Maiestie, c whose glory the heauen (of heauens) is not able to containe, thou that art the strong God that c forgiuest offences, and passest by iniquities, g that preparest the heart of the poore, and openest thine eare to heare their praiers: h Incline, O Lord, thine eares, and heare me: open i thine eyes, and see a poore and wretched sinner; O Lord, k I haue done exceeding wickedly in thy sight: I doe acknowledge and confesse it, and doe humbly prostrate my selfe at the l foote-stoole of thy Throne of Grace for pardon, m thou hast promised, according to the riches of thy Mercies,

a Gen.1.17.
b Exod.15.11.
c Psal.51.
e Exod.12.13.
g Psal. 10.17.
h Psal. 17.
i Dan.9.5.
k Psal.5.21.
l Act.7.49.
m Ierem. 31. 3, 4.

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cies, to forgiue my offences, yea, more to shew the stabilitie of thy Councell, thou hast tyed thy selfe by an [n] oath thereunto, sealed the Couenant thereof with the [o] bloud of that immaculate Lambe, thy Sonne, the Lord Iesus, at his death vpon the Crosse.

n Luke 1.73.

o Mat.27.57.

[p] Regard, O Lord, thy gracious and free Mercie, the Oath of thy Holinesse, the Words of thy owne Mouth: let mee feele the accomplishment thereof in my soule: [q] write it in my heart by thy Spirit, and seale it in my Conscience by the powerfull applying of that same bloud thereto, that it may [r] wash away all my sinnes and transgressions; [s] burie them in Christs buriall, that they may neuer rise vp against mee, to [t] shame me in this

p Exod.33.19.

q Ierem.31. 33,34.

r Psal.51.2,7.

s Mat.27.60.

t Dan.9.7.

this life, [u] *neither to condemne me in the life to come; Create in mee, O God, that peace of Conſcience that paſſeth all vnderſtanding:* [x] *Thy free promiſes in Ieſus Chriſt, make me bold to come before thee; thou art the very Truth, and able to performe; and as in all humilitie I craue this, according to thy* [a] *promiſe: ſo by the like promiſe I doe earneſtly begge thy* [b] *grace, that I may hereafter lead a more holy and godly life; ſanctifie my ſoule by the ſame grace, that it may be a fit* [c] *receptacle for thy holy Spirit; and giue command* [d] *to thy good Angels, to attend both my ſoule and bodie, that in neither of them I make defection from ſo gracious a God;* [e] *remooue all occaſions that may ſtay mee*

u Mat. 25. 41.

x Mat. 11. 28.

a Exod. 33. 19.

b Pſal.

c Cor. 6. 19.

d Mat. 18. 10. Act. 12. 7. Pſal. 39. 7.

e Pſal.

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in

in this good course, and grant vnto me such necessaries, as may aduance mee in thy seruice.

f Gen. 28.20. [f] *Grant vnto mee Competent meanes, that I may neither bee puffed vp with deceitfull pride, neither depressed with extreme*

h Heb. 13.3. *pouertie;* [h] *Giue me grace to vse those meanes to thy glorie, the supply of those things, without the which I am not able to*

i Heb. 13. 3. *serue thee,* [i] *and to the helpe of my distressed Brethren.*

k 1. Reg. 8.30. [k] *Looke downe from heauen in*

l Can. 2. 6. *Mercie vpon* [l] *thy whole Catholike Church & euery Member thereof dispersed throughout the World; bee with them (O Lord) and keepe those*

m Iohn 17.9. *that* [m] *are thine, vnder the*

Deut. 32. 3.

n Math. 11.28 *Wings of thy Mercie;* [n] *Remember likewise all distressed*

o Heb. 13. 3. *persons of this Church;* [o] *(whether*

ther it bee griefe of body or minde:) mitigate so their paines, and comfort their afflicted Consciences, that either in [p] life or [q] death they may haue a ioyfull deliuerance.

[p] Psal. 70.
[q] Act. 7. 56.

Let thy mercifull bountie be extended vpon all those of this Church in great Britaine, Ireland, and specially [r] vpon our gracious and dread Soueraigne King Iames, as it hath pleased thee to grant vnto him [t] (Salomon-like) Wisedome from heauen, in the true knowledge of thee, the peaceable gouernement of thy people, and [u] true administration of Iustice: so by the like fauour preserue him from all dangers of soule and bodie, [x] and after Methusalems age, crowne him with an euerlasting Crowne of Glorie.

[r] Tim. 2. 1. 2.
[t] Chro. 1. 12. 1. Reg. 3. 12.
[u] 1. Reg. 2. 28.
[x] Gen. 27.

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y Pſal.72.1. Bleſſe y that hopefull Prince Charles (next vnto his Father) z the very life of our hopes, and the reſt of that Royall Iſſue: remember (O Lord) thy promiſe made to Dauid & his ſeede for euer, and a ſo long as the Sunne giues light to the World, let vs neuer want one of that Royall Line to ſway the Scepter ouer vs: b grant grace vnto the Lords of his Maieſties moſt honourable Councell, and to all inferior Magiſtrates either Eccleſiaſtical or Ciuil, c that they may with a good Conſcience & courage diſcharge their ſeuerall callings.

z 1.Eſ.17.19.

a Pſal.18.50. Math.24.29.

b 1.Tim.2.2. Heb.13.18.

c Exod.18.21.

Finally, I doe not only intreate thy Maieſties protection this day, but d all the daies of my life, and in e the ende thereof, that I being garded vnder

d Pſal.38. 22,71,17.

e Pſal.37.37.

der the defence of thy (All-sheelding) Mercie, may in the end participate of [f] *those inspeakeable ioyes prepared for all them that put their trust in thee.* [g] *Now, yeelding all humble and heartie thankes for all thy benefits from time to time, and especially at this time, I conclude my* [h] *imperfect Prayers with the patterne of all Prayers, and* [i] *which the Lord IESVS hath taught, saying,* Our Father, &c.

f Psal. 16. 11.

g Psal. 9. 9. 26. 12. 32. 10.

h Gen. 6. 5.

i Mat. 5. 9.

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SECT. VIII.

NExt vnto the knowledge of God & your duty to him (hauing the approbatiõ of a good p Conſcience) ſeeke for a good reputatiõ among men, not by cloſe carriage or concealing your faults, but by eſchewing all thoſe vices that may iuſtly deſerue reproch : for it is hard to doe good, except a man bee thought good : therefore wiſely * foreſee and conſider, that a good name and reputation (being the *Manna* & *Nepenthe* of generous Spirits) is ſo delicate, that the leaſt exceſſe doth blemiſh, an vniuſt action doth diſhonor it, an act of indiſcretion, negligence, or idleneſſe, defaceth it,

p. *Nil iuuat bonum nomen reclamante conſcientia*, Caſſ.

* *Palpebræ præcedunt greſſus, cum operationem conſilia rectè præueniunt. Qui enim negligit conſiderando præuidere quod facit, greſſus tendit, ſed oculos claudit, pergendo iter conſcit, ſed præuidendo ſibimetipſi, non antecedit; atque idcirco citius corruit, quoniam vbi pedem operis ponere debet, per conſilij palpebram non attendit*, Greg. Rom. de paſt. par. 3. c. 1.

it, and a ſiniſter ſucceſſe ruins it: and as Glaſſe crackt is eaſily broken, ſo is a Mans good name once iuſtly tainted.

Obſerue diligẽtly, that the * Arch-Enemie to Man, the World & your own corrupt affections (with whom you are to enter Combat) are 3. dãgerous enemies, &(ſo long as breath entertaynes your Earthly Manſion) ſhall neuer leaue to aſſault you: the firſt is Cruell, Diligent, and Trecherous: the ſecond, falſe and inconſtant (beeing rightly called * *Mundus, à mo-*

* *Quid prauius? quid malignius? quidue aduerſario noſtro nequius? qui poſuit in Cœlo bellum, in Paradiſo fraudem, odium inter primos fratres & in omni noſtro opere, zizania ſeminauit, in comeſſatione poſuit gulam, in generatione luxuriam, in exercitatione ignauiam, in conuerſatione inuidiam, in gubernatione auaritiam, in correctione iram, in dominatione ſuperbiam: in corde poſuit cogitationes malas, in ore locutiones falſas, in membris operationes iniquas, in vigilando mouet ad praua opera, in dormiendo ad ſomnia turpia, lætos mouet ad diſſolutionem, triſtes ad deſperationem, & vt breuius loquar, omnia mala ſunt ipſius prauitate commiſſa,* Aug. deſcribens conatus Diab. * *Nihil tam contrarium rationi, & conſtantiæ, quàm mundi inconſtantia,* Cic. lib. 2. de Diuin. *Quod ego fui ad tracimenũ, tu hodie ad cannas es: verba* Hannib. ad Scip.

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uendo, becauſe it is in continuall motion without any ſtabilitie) & the third (being a [a] Domeſtical Enemie, or rather troopes of inmate foes) will haue their hands in the Diſh with you, and yet *Iudas*-like) euer readie to betray you with a kiſſe.

a *Sua domeſtica vitia quiſq; fugiat, nam aliena non nocebunt,* Guig. Carth. Medit. cap. 2.

SECT. IX.

HAue a ſpecial care to reſiſt ſeuen chiefe Champions that ſhall be ſent out againſt you.

First, [b] Pride ſhall indeuor to make you, with *Luciſer*, be thruſt out of Heauen.

[c] Enuie, with that olde Serpent, ſhall perſwade you to eat the forbidden fruit.

[d] Wrath ſhall ſtirre you

b *Superbia, Pet. 2. Epiſt. eſt vitiũ muliebre ſuperbia, & arguit oris duritiem, ac ſenſus qualis ineſt,* Lapidi. Text.

c *Inuidia, Gen. 3. 1. Squalida viperèas manducans fœmina carnes; cuiq; dolent oculi, quæque ſuum cor edit; quam macies & pallor habent; ſpinoſaq; geſtat tela manu; talis pingitur inuidia*

d *Ira, Gen 4. 8. Iræ affectus totus poſitus eſt in impetu doloris, armorum ſanguinis minimè humana feruens cupiditate,* Sen. de Ira. Pro. 15. 19.

vp

vp to kill innocent *Abel*.

[c] Sloth, that lazie Sluggard, ſhall make your Vineyard bee ouergrowne with Thornes and Nettles.

Neuer-ſatisfied [f] Couetouſneſſe ſhall moue you to deſire *Naboths* Vineyard, & with *Achan*, value a Babylonish Garment, a few Shekels of Siluer, and a Wedge of Gold, at an higher price then thy owne, or the bloud of thy whole Family.

Sixtly, (without conſtant reſiſtance) [g] Drunkenneſſe is able to make thee commit Inceſt with thy owne Daughters.

Laſtly, (ſeeming ſweete poyſoned) [h] Lecherie ſhall attempt to cauſe *Vriah* to be placed in the front of the

[c] *Segnities ſpecies rectè velata cucullo; Non ſe non alios, vtilitate iuuat.*

[f] *Auaritia*, 2. Reg. 21. 1. Iſhua; 7. 2. *Auarus tam fruitur quod non habet, quàm quod habet.*

[g] *Ebrietas*, Gē. 9 33 *per temulentiā neſciens, miſcet libidine inceſtum; & quem Sodoma non vicit, vicerunt vina*, Cle. Alex. l. 2. c. 19.

[h] *Luxuria*, 2. Sam. 11. 4, 17. *Sole ſatæ Circes tam magna potentia fertur, verterit vt multos in noua monſtra viros*, Iuue.

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Battaile, that thou maist inioy *Bersheba*.

SECT. X.

YOu see then the powerfulnes of your Enemies, against whose assaults, neyther multitude can resist, neyther Armie withstand, but the resolutions of a [i] wiseman, grounded vpon the feare of his Maker, that this Armour may serue you for [k] vndertaking the Combate, (maintayning it with courage) and making your retrait (although by death) with the reputation of a wise and valorous Souldier; square all your Actions by

i *Sapiens omnium horarum homo est*, Iuuenal. Sat. 10. *Quid illa virtus quæ prudentia dicitur, nonne tota vigilantia sua, bona discernit à malis, vt in illis appetendis, ipsisque vitandis nullus error obrepat?* Aug. de Ciuit. Dei, l. 19. c. 4.

k *Alia in aliis vitia principatum obtinent, tyrannidem exercent; Ideoq; oportet vnumquemque nostrum, secundũ qualitatem bell: quo principaliter infestatur pugnam arripere*, Cass. colla. 6. c. 27. *Quamuis res bellicæ cæcos habeãt euentus, tu tamen dimicandi voluntatem pro victoriæ pignore tene*, Nazian. Paneg. Constant.

the

the Rules of Vertue and Reaſon; and continue alwayes the ſame, in things contrarie and diuerſe, without change of your conſtancie and vertue. For as Gold, wrought into diuers faſhions, and transformed into ſundrie kind of Ornaments, remains ſtill the ſame in ſubſtance; ſo a Wiſeman continueth always the ſame, what ſoeuer happeth; he is fit for all chances; he is Gouernor of the bad, Intertayner of the good, he exerciſeth himſelfe ſo, that hee ſheweth his vertue aſwell in [1] aduerſe as proſperous affaires; hee will ſhew it in Wealth, in Pouertie, in his Countrie, in Baniſhment, when hee is a Commander, if not a

[1] *Gubernator in tempeſtate dignoſcitur, miles in acie probatur, & Cæſari ſemper in aduerſis quàm in proſperis maior animus fuit*, Val. Max.

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Souldier, in health, if not in ſickneſſe, or in death it [m] ſelfe; hee can ſubdue all euils whatſoeuer; hauing his chiefe pleaſures in thoſe things that are neyther ſubiect to time, or corruption: [n] his valour is neuer without iudgement, nor his deſignes without conduct; he hath Iuſtice in his armes, Wiſdome in his counſels, Vigilancie and Fidelitie in his executions, Sufferance in paine, & patience at all occaſions; he chuſeth not friends by their greatneſſe, neyther is hee luxurious after new acquaintance; he maintay-

m Epaminondas *cum Leuctrum & mantineam, ſecundis prælys contudiſſet; haſta traiectus, ſanguine & ſpiritu deficiens, recreare ſe conantem primum an clypeus ſuus ſaluus eſſet, deinde an hoſtes penitus fuſi orent, interrogauit, quæ cum ex animi ſententia comperit, Non finis inquit comilitones vitæ meæ, ſed melius & altius initium aduenit, nunc enim veſter dux Epaminondas naſcitur, quia ſic moritur*, Valerius Maximus. n *Nunquam temeritas cum conſilio commiſcetur, nec ad conſilium caſus admittitur*, Cic. pro Mar. *Maximus bellum ſic inſtruxit, vt eſſet omnium circumſpectus quæ contra eum poterant excogitari*, Treb. Pol. in Gall.

neth

neth the ſtrength of his bodie, not by Delicacies, but by Temperance, and his minde by giuing it preeminence ouer his bodie, he is Seruant of Vertue, and Friend of the moſt High; his reſolutions are ° few and well ſettled; wandring reſolutions (oft-times ending in confuſion) are none of his; hee is thus, and will bee thus. Clouds flye ouer the Sunne, Darkneſſe followeth Light, and Light Darkneſſe; nothing vnder Heauen is at one P ſtay and permanent, but the reſolutions of a wiſe and vertuous minde, Vertue beeing a proportion and vprightneſſe of minde in poynts agreeable to reaſon, making the Poſſeſſours happie,

o *Multa nouit Vulpes, Felis vnum magnum*, ex Fab. Æſop. *Nihil eſt accepta virtute quod (mortali animo & manu) immortale queri poteſt*, V. Max.

P *Credam' ſextio monſtranti iter pulcherrimum, et clamanti, Hâc itur ad aſtra*, Sen. Epiſt. 72.

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pie, becauſe whatſoeuer happens vnto them, Vertue turnes it into good.

Sect. XI.

AS doing good is better thẽ not doing euil, ſo (for the better exerciſing your ſelfe in the practice of Vertues) I doe rather recommend vnto you, honeſt ſocietie, then a [r] Melancholous and Heremitiſh life; but in the choyce of your companie, great care is to be had, [t] that you conuerſe with none, but ſuch whoſe

[r] *Omnia mala nobis ſolitudo perſuadet*, Cen. Epiſt. 25. *Solitudo eſt, quæ etiam virum fortem fortiſſimè præcipitat, in reatum*, Petr. Bleſ. Epiſt. 9. Crates, *cum vidiſſet adoleſcentem, ſolùm ambulantem, interrogauit quid illic faceret? Mecum, inquit, loquor. Caue, inquit* Crates, *rogo, vt diligenter attendas ne cum homine malo loquaris*, Sen. *Si de ſatuis, congregatio tibi neceſſaria eſt: ſi de prudentibus, tu congregationi*, Ber. Epiſt. 115. [t] *Res eſt contagioſa ſocietas mala, & ſicut grex totus, vnius ſcabie cadit, & porrigine porci, vuaq; conſpectu liuore ducit ab vua*, Iuuenal. *Valetudinem firmiſsimam lædit aer grauis, & aura peſtilens; Ita mentem optimam conuerſatio cum malis.*

diſpo-

diſpoſition is honeſt, and vertuous; affect not multitude of friends, (remembring that ancient ſaying, He that hath many Friends, hath eaten too much Salt at Meales) but (after good aduice) ſettle your friendſhip with ſuch, who reuerence * friendſhip, as the habit of a continued loue, proceeding from a true vertuous diſpoſition; vniting two ſoules in one will, and eſteeme the conuerſing of friends, their mutuall participating, eyther priuate ſorrowes, or conceyued pleaſures, to bee the true end of friendſhip; for this cauſe did *Theſeus* chooſe *Perithous*, *Oreſtes*, *Pilades*.

Let your friend be ſuch, who

x *Multi non amico ſed amicitia carnerunt, hoc non poteſt accidere, cum amicos, in ſocietatem honeſta cupiendi par trahit voluntas*, Sen. Ep. ſt. 6. *Veræ amicitiæ cauſa vnica, virtus*, Plut.

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who accounteth beauty but a blaze, wealth a fickle fauor of Fortune; but friendſhip to be the precious chayne of humane ſocietie, and of ſuch Vertue, that neyther [x] time nor fortune can corrupt.

In friendſhip abandon (as an infectiue poyſon) ſuſpicious Iealouſie, and [y] communicate not onely your minde, but your moſt waighty affaires to your friend; and if ſometime you keepe vp any thing from him, let it be to auoid ſuſpicion of facilitie.

Vſe not your friends like Sutes of Apparrell, in wearing them thred-bare, and then call for new, but remember thou oweſt him foure dueties; [z] with thy purſe,

x *Tales nobis amicos quærere decet, qui extremo in periculo, vel etiam poſt mortem veri amici permaneãt,* Val. Max.

y *Cum amico omnes cogitationes, omnes curas misce,* Sen. *Quibus eſt communis amor, annon neceſſe eſt, hos ipſos cum voluptate, ſe mutuo aſpicere, beneuole colloqui, fidem mutuam habere?* Xen in conui.

z *Exiſtimabam quo enim magis in rebus aduerſis iuuiſſem, tanto fore mihi in proſperis amiciorem* Xen Pæda. l. 7. *Sinceræ fidei amici præcipue in aduerſis cognoſcuntur.* V. Max.

purſe, with thy perſon, with thy comfort, and counſell.

In true friendſhip patience is ſpecially required: for there is no man that hath not ſomewhat to bee miſliked, and ſhall not iuſtly miſlike ſomething in you; if your friends faults bee few, ſwallow and digeſt them, if many, ſmother them to others, but louingly notifie them to himſelfe.

Let nothing but death & villainie diuorce you from your friend, but ſtill follow him ſo farre as is eyther poſſible or honeſt, and then[a] leaue him with ſorrow.

In your geſture and words be [a] courteous to all men, by this means you ſhal procure loue, and keep friendſhip faſt.

[a] *Affabilitas & comitas res ſunt nullius impendij, amicitias tamen multas conglutinant exhibitæ, diſſoluunt prætermiſſæ*, Cic.

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Sect. XII.

FOr the better mayntayning this friendſhip, & attayning to that perfection, that is demanded in the true vſe of ſocietie ; you muſt haue diligent care [b] what you ſpeak, and how you diſcourſe. I doe confeſſe, it is an excellent thing to ſpeake well, yet for auoyding of habituall Hypocriſie (I doe aduiſe you) preferre good thoughts, before good words ; ſpeake what you think ; and ſo your thoughts being good, you cannot but ſpeake well ; and thinke it euer the ſafeſt way, to [c] ſpeake little, and thinke more : wee doe ſee dayly baſeſt things moſt plentifull.

In

[b] *Neſcit pœnitenda loqui, qui proferenda, ſuo tradidit examini*, Quintilian.

[c] *In omnibus Timanthis operibus, plus intelligitur, quàm pingitur, & ſapientis eſt ſuam celare ſententiam*, Tynd.

In your ſilence auoid the cenſure of Affectatiõ, of Sullenneſſe, and Ignorance, and then care not how little you ſpeake, but how well: it was a good ſaying, Not that which is much, is well, but that which is well, is much.

[d] All diſcourſe ought to be like a Field, without comming home to any man; vſe diſcourſe of your ſelfe ſparingly, of others as ſparingly, neyther ſpeaking euill of others, nor good of your ſelfe.

d *Eſſayes Do. Fran. Ba. nunc Angliæ Cancell.*

Affect better diſcretion in diſcourſe then Eloquence; and to ſpeake agreeable to them you deale with, then in good words or good order.

[e] Vſe not many circumſtances

e *Quintil. inſtit. Orac. l. 7.*

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ſtances before you come to the matter, for that begetteth wearineſſe, and for eſchewing of bluntneſſe, vſe ſome preamble.

f Priuiledge euer from your Diſcourſe, Religion, matter of State, great Perſons, any mans preſent buſineſſe of importance, and all cauſes that deſerue g pittie, euer putting difference betwixt h ſaltneſſe and bitterneſſe in your Diſcourſe.

f *Non eſt bonum ludere cum dys*, Anſ.

g *Crudelis eſt animi alienis malis gaudere, & non miſerere communem naturam*, V. Max.

h *Nemo videtur ſibi tam vilis, vt irrideri mereatur*, Faſt.

Sect. XIII.

SOmetimes lookers on ſee more then Players: ſubmit thy ſelfe to others in what thou art i reprooued, but in what thou art praiſed, bee thy owne Iudge, euer accounting better of a ſharpe reprooſe,

i *Omnis reprehenſio, vel meliores, vel cautiores nos reddit*, Sen. *Sereprehendi agnoſcers, reprehendenda ne feceris*, Auſ.

reproofe, then a ſmooth deceit. When you reprooue others, obſerue that all reproofe and admonition ought to be louingly, mildly, ſecretly, freely, and in a fit time, hauing no other end, then the loue of our Friend or Neighbour.

Before you reprooue any man, know him well; ſome men are like thornes, which eaſily toucht, hurt not, but hardly and vnwarily, draw bloud from the hand; others as Nettles, if they be nicely handled, ſting and pricke, but roughly preſſed, hurt not.

Sect. XIIII.

IT is not poſſible, but a ſelfe-conceyted man muſt

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be a Foole: [k] for that ouer-weaning opinion he hath of himselfe, excludes all oportunitie of getting knowledge. Thinke thy selfe but so bare [l] as thou art, and more thou needest not; and rather confesse thy ignorance, then professe the knowledge thou hast not: it is no shame not to know all things, and more dangerous to surfet vpon wit, then want it.

k *Ingeniosi sumus ad fallendum nosmetipsos*, Plin. in Paneg. *Ante omnia necesse est teipsum existimare, quia plus nobis videmur, posse quàm possumus*, Sen. de tranquill. animi, l. 9.

l *O quàm contempta res est homo, nisi supra humana se erexerit: putredo in exortu, bulla in omni vita, & esca vermium in morte*, Theoph. Alexand. in Pashal.

Sect. XV.

ALl passions or perturbations of the Soule, (as Iealousie, Enuie, Reuenge, Hopes, Feares, Ioyes, Sorrowes, Ambition, Couetousnesse, Lust, &c.) are so violent, that they driue the Soule

Soule from the Seat of Iuſtice, and doe proceed either from Ignorance, Inconſiderateneſſe, or from a falſe perſwaſion, that the good or ill is greater then it is: therefore when any affection begins to moone, ſtay it, and compel it to giue way to Reaſon; euer vſe your paſſions, as [m] wiſe Princes doe thoſe they miſdoubt for faction; hold them downe, & keepe them bare, that their impotencie and remiſſeneſſe may afford you ſecuritie.

m *Magni Imperatores, cum vident malè parere milites, aliquo labore compeſcunt, & expeditionibus detinent*, V. Max.

Sect. XVI.

AMong all the paſſions to which we are ſubiect, there is none more hurtfull (and more to be eſchewed) then Iealouſie, from whence many

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many other vehement perturbations doe proceed.

When we haue once ſwilled in the *Nectar* of Loue (either contracted by a conceyued fauour to our friend, or Matrimoniall Couenant) we are ſo chary, that we can indure no Corriuall of our thoughts, neyther admit partaker of our fauours.

From this feare proceedeth the furie that men call Iealouſie, which is a ſecret ſuſpicion that eyther our friend hath not loyally diſcharged the confidence wee had in him, or that others ſhould inioy that excellency wee haue choſen ſole and ſingular to our ſelues.

This is the * Canker that fretteth the quiet of the thoughts,

* *Vita quæ tandem magis eſt iucunda? Vel virtus doctis magis expetenda? Mente quam pura ſociam iugalem, ſemper amare. Vita quæ tandem magis eſt dolenda? Vel magis cunctis fugienda quam qua (Falſa ſuſpecta probitate amici) tollit amorem? Nulla eam tollit medicina peſtem, Nullumue emplaſtrum vel imago ſanè, Aſtra nec curant magicæ nec artes Zelotypiam,* ex Solon. in Iud. ſept. Sapi.

thoughts, the Moth that consumeth the life of man, and the Poyson specially opposed against the perfection of loue.

After the heart is once infected with Iealousie, the sleeps are broken & conuerted in Dreames, and disquiet slumbers; the thoughts are cares and sorrowes; the life woe and miserie; that liuing dies, & dying prolõgs the life in worse content then death.

This foule and disgraced staine of Iealousie, is as hurtfull to the heart, as a Cockatrice to the sight, or Hemlocke to the taste: and as true Loue is Diuine with Loyaltie, so is it Hellish with Iealousie, proceeding from the fearefull misdoubting of not

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correſpondence, or exceſſe of Loue.

It ſhortneth not only the life, but oftentimes is the cauſe of moſt horrible Maſſacres.

If Fortune frowne in Loue, we flye to patience; if there happen Iarres, louing and friendly brawles, are but introductions to greater delight. If Pouertie intervene, wee relye vpon time, (knowing that all earthly things are ſubiect to viciſſitude) the loweſt ebbe may haue his flow, the deaddeſt neape his full tydes: but as the fire conſumeth Flax, ſo this infernall plague of Icalouſie rooteth and raceth out all true loue from the heart.

I cannot omit the aduice, that (long agoe) a iudicious (& *iouiall disposed) Gentleman did giue to his friēd, who was begunne to bee distempered with the burning ague of Iealousie, and it was thus:

* Ex Relat. Flemin.

I perceiue (said he) you are much perplexed with some deep conceiued griefe, yet not so deepe, but I haue diued into it; and if you will answere mee directly to a question, that I wil propose, I shall either cure your disease, or confirme your folly; to whom the other replied, confessing that he was somwhat disturbed, and as hee would answere his question, so would he be glad to haue so skilfull a Physician. Then

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ſaid hee, Put the caſe that Hornes you muſt haue: whether will you make choice to haue them in your head, or in your pocket? The other anſwered, In my pocket. You haue anſwered rightly, ſayd his friend, and I vnderſtand partly by the report of others, that haue taken notice (by your owne diſquietnes) of your diſcontent., and partly, that I ſee you tranſported with that paſſion, that a wiſe man neuer admits further entrance, then to his pocket.

My aduice is, that you wade not where the Foord hath no footing; barke not with the Wolues of Syria, againſt the Moone; looke not to climbe to Olympus, neither

neither aime at impoſſibilities: but pacifie that with patience, which you cannot amend by being paſſionate, and rather careleſly paſſe ouer, or ſecretly ſmother that which (without the hazard of your credit, and ſtayne of your Poſteritie) cannot bee proclaymed, then [a] adde fire to ſuch combuſtible matter, that (once kindled) you are neuer able to quench.

[a] *Vt ignis, vbi fœnum vel culmum arripuerit ſiue mora, ſimulac materiã attigerit, flammam lucidam accendit: Ita zelotypiæ ignis, vbi animum attigit, amorem omnem penitùs exurit*, Autor de Sing.

SECT. XVII.

ENuie is a baſe fretting griefe, conceiued againſt the weale, or good eſtate of others, or a Helliſh ioying at the fall, or aduerſe fortune of our Neighbours; as it was the firſt weapon, wherewith man receyued his deadly blow,

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blow, in Paradiſe: ſo euer ſince hath it beene ſo charily preſerued, by that irreconciliable Enemie to man, that he neuer doth impart it, but to his [a] deare friends, or inthrald Slaues, who once poſſeſt with this infernall fauor, will rather like *Æſops* toad, by enuying others greatnes, thruſt themſelues out of their owne skinnes, then any other ſhal be either partaker of their good thoughts, or good words, howſoeuer ſome-times, (yet ſeldome) they (hypocritically) ſmother the [b] detracting ſmoke.

As I wiſh you neuer to entertayne the leaſt coale of this ſelfe-conſuming fire; ſo becauſe true vertue reſts in it ſelfe, eyther for reward or cenſure,

a *Inuidia non in alio quàm in minuto, degeneri & ieiuno animo ſibi domicilium parat,* Caſſ.

b *Detractio eſt ſtultorum theſaurus, quem in lingua gerũt,* Aug. in detr.

cenſure, if you finde your ſelfe vpright, [c] let not falſe rumours, neyther enuie of the baſe vulgar daunt you: for as the leaſt flye hath her ſpleene, the ſmall Ant her gall, ſo no [d] man vertuous, although neuer ſo meane, but hath his enuie.

[c] *In hoc flectendi ſumus, vt omnia vulgi vitia nobis ridicula videantur, nam vt virtus ſua luce conſpicua auxilium auerſatur alienæ commẽdationis: Ita vulgi opiniones parui facit,* Sym. & Claud.

[d] *Vt vmbra hominem, ſic inuidia virtutẽ eius ſequitur,* Tacit.

SECT. XVIII.

REuenge (beeing an inhumane thirſt for the bloud of man, or to do harm to others) is ſo offenſiue, that commonly it hurteth both the [e] Offrer and Suffrer; as in the Bee, the patterne of

[e] *O ſtolide feroces, qui dum in vindictam ruitis, vitæ huius & æternæ diſcrimen incuritis; nonne videtis vos ſpecioſo honoris titulo ad carnificinam duci? nonne pudet vos ſingularis dementiæ? nonne pœnitet vos alæ, periculoſi certaminis, vbi vigor ille animi & præſtantia ingenij,* Chriſtop. de cap. fon. in Monomachos.

fond

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fond ſpightfulneſſe, who in her anger inuenometh the fleſh, and euer after liueth a Drone.

This vindictiue paſſion, affecting reuenge, [f] ciuill diſſention, and priuate quarrells, hath beene the ouerthrow of many ancient Eſtates, Families, and worthie Perſonages; if they had not beene tainted with the infamous note of barbarous Crueltie, Sedition, and fooliſh maintenance of falſe reputation.

[g] Therefore let others harmes preuent your danger, and account [h] it a Vertue, to remit a wrong, and applaud it for true and Chriſtian valour, that you may hurt and will not, keeping that

f *Ille nefarius & ſine gente, tribuq; mihi eſto, qui cupit ferum, & execrabile bellum,* Hom. Il. 2.

g *Alterius perditio, tua ſit cautio,* Iſidor. ſolil. 1.

h *Optima iniuriæ vltio, eſt oblitio. Nobile vincendi genus eſt patientia,* Iuue.

that Golden Meane, in the remitting of wrongs, that you neither incourage others to offer thē, nor induce God to retaine yours.

Sect. XIX.

KEepe a meane in your Ioyes, Hopes, Feares, & Sorrowes, and becauſe euerie man hath his [i] turne of ſorrow, before it come, prepare for it, when it comes, [k] welcome it, when it goes, take but halfe a farewell, ſtill expecting his returne (the greateſt part of the life of man is conſumed in hoping well, beeing ill, and fearing worſe:) [l] when thou art ill, liue in hope of better; when thou art well, in feare of worſe; neyther doe at any time

i *Quem dies videt veniens ſuperbum, hunc dies videt fugiens iacentem,* Auſ.

k *Nihil mihi videtur infœlicius eo, cui nihil euenit aduerſi,* Senec. *Ignotæ tantum fœlicibus Aræ,* Stat. l. 12.

l *Si fortuna iuuat, caueto tolli, ſi fortuna tonat, caueto mergi,* Periand. Symbol.

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time hope without feare (leſt thou be deceiued, with too much confidẽce) neither do thou feare without hope (leſt thou bee ouer-much deiected) & in all Feares, Hopes, and Sorrowes, bee carefull that you bee euer prouided with the true grounds of contentation.

Sect. XX.

TRue [1] Magnanimitie is euer moſt ſettled & calme in greatneſſe; eſchew (as a contagious poyſon) ambition, being a diſordered, and inſatiable deſire of glorie, a neuer-ſatisfied greedineſſe to rule and aſpire: This violent paſſion, carried away by the perturbations of Intemperance, hath beene, and is the

[1] *Contemptor ambitionis & infinitæ poteſtatis Dominus ipſa vetuſtate floreſcit*, Democ.

the [m] ouerthrow of many floriſhing Eſtates, and worthy ſpirits. This Ambition is ſtil accompanied with like diſcontent in inioying, as in want; making men like poyſoned Rats, who when they haue taſted their bane, cannot reſt vntill they drinke, and then much leſſe; vnto their death: It is Ambition that [n] kindles vp the fire of Domeſticall Diuiſions, Ciuill Warres, making no other reckoning of whatſoeuer damnable enterprizes, then to further her deuiſed platformes.

Philip of *Macedon* had a Domeſticall [o] Remembrancer, that did ſing daily in his eare, before hee did come out of his Bed-Chamber,

m *Septem illa mundi miracula (& ſi his quæ mirabiliora) ſequētium annorum extruxit ambitio, & aliquando ſolo equata viſentur*, Sen. ad Polib.

n *Plat. de Rep. & 2. de lege.*

o *Ex Carifio Hiſtor. Athen. lib.* 10.

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ber, Remember, *Philip*, thou art mortall.

His ſonne *Alexander*, after many [p] famous and [q] indefatigable trauels, (ouercome with Ambition) although he had conceyued in his mind, a fond opinion of his owne Deitie, and did ſtiffely maintaine it, yet on a time, when he was wounded with a Dart, and did ſee his bloud flow out in abundance, he then plainly [r] did confeſſe; that hee was no more but a man.

Charles the Great fed thirteene Beggers, in his owne dining Chamber euery day, that by this ſad view of pouertie, he might be mooued to a more moderation of his high fortune.

Han-

p *Satis eſt viciſſe* Alexandro, *quàm mundo lucere ſatis; ita eſt* Alexander, *rerum natura, poſt omnia Oceanus, poſt Oceanum nihil; deſiſte*, Alexander, *orbis te tuus reuocat.* Plut. de fort. Alex.

q *Qui tam horridi montes, quorum non iuga* Alexander *calcauerit? vltra liberi patris trophæa conſtitimus; non quærimus orbem, ſed amittimus*, Sen. Suaſ. 1.

r *Omnes homines me deũ eſſe exiſtimant, ſed vulnus hoc, me hominem eſſe indicat*, Quint. Curt. de geſt. Alex.

Hannibal,[f] after the renowned ouerthrow of *Cannas*, (the Ambassadours of his Enemie lying prostrate at his feet) deeply considering the instabilitie of worldly affaires, did so checke his ambitious Designes, that in lieu of Triumph, he crowned his Victory with teares.

These Presidents, and the various Spectacles of Humane Miserie, the crosse Casualties, which on euery side present themselues to the eyes of the ambitious, doe aduise rather to liue in the Wisemans Stocks, [t] with moderate contentmēt, then in a Fooles Paradise, to bee vexed with wilfull Vnquietnesse, and presumptuous Ambition. Wherein three thoughts may curbe the

f Hannibalem *ferunt frendentem, gementemque, ac non sine lachrymis, Legatorum verba audisse; rarò quequam alium, patriam exilij causa relinquentem magis mœstum abijsse, quàm eum ex hostili solo: respexisse sæpe Italiæ littora, deos hominesq; accusantem; se quoque, ac suum ipsius caput execratum, quod non cruentum à Cannensi victoria militem Romam duxisset,* Liu. Decad 3. lib. 10.

t *Paruo contentus, non æget mendicitate,* Plaut.

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most aspiring mindes; the cares that accompany them, how hard it is to stand in so slipperie a place, and how dangerous or irrecouerable the fall is.

Sect. XX.

Couetousnesse [u] is a capitall vice of the Soule, tending to an vnsatiable desire, to haue from all men, & to with-hold vniustly that which belongeth to another: it is rightly compared to a Dropsie, the more it hath, the more it desireth; or to *Tantalus* in Hell, who betwixt food and Water, dieth with hunger and thirst: others compare a couetous man to an Hogge, that is good for nothing vntill death; or to a Dogge in a Wheele,

u *Auaritia est bellua fera, & immanis, intoleranda, quæ incendit oppida, agros, fana, domos vastat: diuina cum humanis miscet, neq; exercitus, neq; mœnia obstant, quo minùs vi sua penetret; fama pudicitia, cunctos mortales spoliat; verùm si pecuniæ & vsuræ decus ademeris, magna illa vis auaritiæ facile bonis moribus vincetur,* Val. Max.

Wheele, that rosteth meate for other mens eating.

As in Quicke-siluer, all things swimme but Gold, so nothing sinketh to the heart of a couetous man, but gain: Pietie, Honestie, and Charitie swimme on the top, and descend not to the heart; a couetous mans Wisedome consists onely [x] in gaine, but in more requisite Knowledge he is a base Ignorant, and is to be [y] excluded from all wel-gouerned Commonwealths. From this Couetousnesse, as from a Fountain of mis-hap, proceedeth the subuersion of Estates, the wracke of Oeconomical Societies; from thence doe issue Treasons, breach of Amitie, and a million of other mischiefes: Couetous-

x *Insania damnandi sunt, qui tam multa anxiæ cõgerunt, cum sit tam paucis opus,* Demo.

y *Pla. pol. 2. Arist. 2. oec.*

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neſſe neyther regardeth Iuſtice, nor Equitie; it contemneth all Lawes, both Diuine and Humane, condemnes the Innocent, iuſtifies the Guiltie, finding euer ſome excuſe for Corruption, Extortion, and Vſurie. Finally, it makes yong men Fooles, [z] old men mad and Atheiſts.

z *Auaritia ſenilis quid velit non intelligo: quid enim abſurdius quã quo minus reſtat viæ plus viatici quærere?* Cic. Tuſc.

Sect. XXI.

HE that [a] did call riches, *Bona Fortunæ*, did rather vtter his auaricious inclinatiõ, then ſhew himſelfe a good Philoſopher, in aſcribing falſe goods to a falſe patron; for as there is no Fortune to giue or guide riches, ſo there is no goodnes in thẽ; yet they are ſo neceſſary (euen to good men) that [b] without thẽ they can hardly put their

a *Caſſ. l. 7 c. 5.*

b *Haud facilè emerguat quorum virtutibus obſtat res angusta domi*, Iuuc. *Paupertatis vnicum incommodum habere ſapientem, dixit* Architas *Philoſophus.*

their goodneſſe or vertue in practice, Vertue in Pouertie beeing like vnto a goodly Ship readie rigg'd, but cannot ſaile for want of wind.

After you haue informed your ſelfe of the true cauſes that make Riches neceſſarie (the chiefe whereof are to ſupply your owne wants, and to inable you to doe good to others) if Riches come in your way, refuſe them not, neyther deſire them to other end, but to make them Slaues; and if needs bee, without griefe (with *Socrates*)[d] throw them in the Sea. Perſwade thy

d Eurip. *in vita* Socrat. *Sæpe mecum reputans, quibuſquiſque rebus clariſsimi viri magnitudinem inueniſſent, quæres, Populos, Nationes, Ciuitates auxiſſent; ac deinde, quibus cauſis ampliſsima Regna, & Imperia corruiſſent; eadem ſemper bona, atq; mala reperiebam: Omnes victores diuitias contempſiſſe, & victos cupiuiſſe; neq; aliter excellere ſe quiſquis, & diuina mortalis attingere poteſt, niſi amiſſis pecuniæ & corporis gaudijs; & animo indulgens, non aſſentando neque concupita præbendo, ſed in labore, patientia boniſque præceptis & factis fortibus, ſe exercitando,* Val. Max.

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ſelfe, if thou make them once Maſter, thou haſt condemned thy ſelf to thy own Gallies. It is a great madnes in a man, at once to make himſelfe both Slaue and Foole: although thy Chains bee of Gold, thy bondage may bee more glorious, but not leſſe miſerable.

Lay not vp too much, and vtter nothing, leſt thou become couetous, and miſerable, neyther ſpend all, and lay vp nothing, leſt thou become prodigall and poore; euer framing rather your minde to your eſtate, then your eſtate to your minde, and your charges rather vnder it, then either leuell, or aboue; a man hauing meanes, may riſe with credit, but cannot fall without ſhame.

e *Vt fœlicitatis eſt quantum velis, poſſe: ſic magnitudinis, velle quantum poſsis,* Plin. in Panegyr. Conſtant.

SECT.

Sect. XXII.

ALl Voluptuousneſſe (giuing [f] entry to other Vices) is valiantly to be reſiſted, beeing a delight, which tickleth our ſẽſes with falſe pleſures, quickly flying away, leauing behind the occaſion of Repentance, the fruits of griefe, dulling of the Spirits, the weakning of the bodie, and innumerable Diſeaſes.

Delight not in the company of [g] ſtrange Women, neyther tye thy ſelfe to a Womans beautie, which is

[f] *Per voluptatem vitia facilius ſurrepunt*, Sen. Epiſt. 7. *Magnum* Cicero *audaxq; concilium ſuſcepiſſe Græciam, quod voluptatum & cupidinum ſimulachra in gymnaſijs conſecraſſet*, Lact. de falſ. Relig.

[g] *Cum ſapiens* Salomon *fueras, ſapientia non te eripuit, res eſt imperioſa* Venus. *Et tu Troia potens fueras, te nulla redemit Nobilitas, non te Pergamus eripuit. Tu* Samſon *robuſtus eras, nec te tua virtus ſeruauit, fraudes ſæpe miniſtrat amor; frangebas ſcilices, ſuperabas caſtra, domabas extremos quicquid erat crudele per agros: Te tamen exciſo deluſit fœmina crine*, Text. diſcrib. mul. *Non ita difficile eſt, ipſis captum retibus exire, quàm* Veneris *perrumpere nodos*, Lucret. *Vita foueam, in quam alios cecidiſſe vides*, Iſidor. ſoliloq. l. 1.

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like *Phidea's* Pictures, ſhewing moſt glorious to the eie, yet blemiſhed with euery breath. *Dalila* will ſhew, & ſpeake fayre, but in the end ſhe will bereaue thee of thy ſtrength and life: ſuch Gnats will for a while make muſicke about thy eares, but be ſure they will ſting in the end; for Lechery is no other thing then a furious Paſſion, [h] ſhortning the life, hurting the Vnderſtanding, darkening the Memorie, taking away the Heart, ſpoyling Beauty, weakning the ioints, ingendring *Sciatica*, Gouts, Giddineſſe in the Head, Leproſie, and Pox.

h *Ariſt. Problem Theophraſt. lib. 3.*

SECT. XXIII.

LEt the filiall [i] feare of your Creatour, and [k] ſhame

i *Timor Domini eſt ianitor animi*, Bernard. & Iohan. Rowle: in Quadrag Ser.

[k] ſhame to doe euill, be the faithfull Attendants, and Doore-keepers to hold out whatſoeuer may beget either ſorrow or diſgrace. As the firſt is the beginning & conſummation of Wiſdome: ſo good & approoued [l] ſhamefaſtneſſe is the Mother of good Counſell, the Gardian of Duty, the Miſtris of Innocencie, & preſeruer of Chaſtitie, and ſhall euer bee vnto you, as faithfull a [m] Watch, as [n] *Antipater* was to *Philip* of *Macedon*; and in the end

k *Duo animi dati à Deo cuſtodes domeſtici, pudor & timor: qui pudorem amiſit, beſtiæ par eſt; qui timorem, beſtia peior;* Bern. de diuerſ. 22. 1.

l *Tu virorum ac mulierum præcipuum firmamentum, pudicitia es: tu enim conſecratos Veſtæfocos incolis, tuo præſidio, puerilis ætatis inſignia munita ſunt, tui numinis reſpectu, ſincerus iuuentæ flos permanet, te cuſtode, matronalis ſtola ſancietur,* Val. Max. m *Quid beatius? quid ſecurius, quàm eiuſmodi cuſtodes habere, quibus me totum refundam, quaſi alteri mihi; qui deuiare non ſinant, frænent præcipitem, dormitantem excitent, quorum reuerentia, excellentem reprimat, excedentem corrigat, conſtantia & fortitudo, nutantem firmet, erigat diffidentem, fides & ſanctitas, ad honeſta & ſancta prouocet,* Bernard. de conſid. l. 4. n *Cum* Philippo *(intempeſtiuè ludenti)* Antipatrum *venire obnunciaretur,* ὦσεν ἐπι τεν κλενην τον αβακα, *alueum qua ludebat in lectũ reiecit,* Athen. Dipnoſop. lib. 10.

crowne

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crown all your actions with the Crowne, that is onely due to o Perseuerance. From this commendable shamefastnesse, many things are to be priuiledged; as, not to be ashamed to displease the multitude against Reason and Equitie; not to be ashamed to reprooue such as come of purpose to offend; not to bee ashamed to confesse your Ignorance, that you may be instructed; or if any man with-hold your due, bee not ashamed to demand it with Reason.

o *In cassum bonum agitur, si ante vitæ terminum deseratur, quia frustra velociter currit, qui priusquam ad metas veniat deficit*, Greg. Mor. l. 2. c. 40. *Non inchoantibus, siquidem præmium promittitur, sed perseuerantibus*, Isidor. de sum. bon. l. 2. c. 7. *Perseuerantia sola virtutum coronatur*, Ber.

Sect. XIIII.

EVer p accustome your selfe to good things: for

p Apelli *fuit perpetua consuetudo, nunquam tam occupatam diem agendi, vt non lineam ducendo exerceret artem; & vsu pinxit* Apelles *quæ pingi non possunt, tonitrua, fulgura*, Plin. l. 35. c. 10.

three

three things concurre to make a mã perfect; Nature, Education, & Custome: the last two are of force to ouerrule what is amisse in the first, and that which is called q habit, (beeing a constant desire, and following or eschewing of things) is acquired by custome, then which, there is nothing of greater force, either to good, or ill; vnlesse you attaine to this habit of goodnesse, your soule worketh in vaine, or like an vnskilfull Apprentice; for when our actions and affections are growne to a habit, then are they called, eyther Vertues or Vices, as they are well or ill done.

This habit in bewitching Vices, is r hardly, or ſ neuer remoued: therefore the best remedie

q *Habitus est altera natura*, Sim.

r *Vbi semel decretum est, in præceps peruenitur; adeo maturè à rectis in praua, à prauis in præcipitia peruenitur*, Patere. lib. 2.

ſ *Tunc consummata infœlicitas est, vbi turpia non solùm delectant, sed placent*, Senec.

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remedie against so dangerous an euill, is to resist the beginning of vicious motions, *Nam turpius ejcitur, quàm non admittitur hospes.*

Sect. XXV.

MY last aduice vnto you, concerning the right vse of all the Cardinall Vertues, & eschewing their contraries, shall be borrowed frō the [t] *Salomon* of this Age; which is, that you make ouer all Vertues, Temperance Queene; I doe not meane the vulgar interpretation of Temperance, consisting *in gustu, & Tactu*, or moderation of those two Senses; but of that wise moderation, first, commanding your selfe, then as a Queene shall ouer-rule all the affections of

[t] ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, l. 2.

of your mind, and as a wise Physician, mixe all your Actions accordingly thereto.

Remember, that in all commendable Actions, *In medio stat virtus*; and that the [u] two Vices, at eyther end of them, are but falsly coloured vnder the borrowed names of Vertue, having indeed no affinitie therwith.

[u] *Pro bonis mala amplectimur, vitia nobis sub virtutis nomine obrepunt, sunt enim vitia virtutibus vicina,* Hier. lib. 3. de Vict.

Sect. XXVI.

BEe carefull to frame all your outward Actions, (whether they be necessary; as feeding, sleeping, speaking, gesture, &c. or not necessary, although conuenient, as gaming, and all sort of lawfull recreation,) [x] that they may serue, for the aduancement of

[x] *Cura vt habeas mentem sanam in corpore sano,* Aus. *Animi imperio corporis seruitio magis vtimur,* Salust. Catil. lib. 1. *Corpus, dum ministra animæ deputatur, consors & cohæres inuenitur,* Tert. lib. 2. cap. 7. *Omnis nimietas vitium reputatur,* Tynd.

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of your inward Vertues, diſpoſition and health of your body; and as they that ſhould eate ſome Diſh deliciouſly ſweete, temper it with tarte ſawce (leſt they bee cloyed,) and thoſe that receiue bitter Pills, rowle them in Sugar (that they may not bee annoyed with the vnpleaſant taſte:) ſo, rather ſeaſon all your exterior Actions with Mediocritie, then with Delight or Exceſſe.

But becauſe all theſe ſorts of outward Actions haue beene ſo fully intreated of by many, and are (I doe hope) knowne to all (that I come to an end) I will only adde a ſhort aduice, for reading of Bookes, for Apparell and Trauell, being three

of

of the former indifferent Actions, whereof you may make much profitable vſe.

Sect. XXVII.

THe chiefe vſe of Bookes, is to increaſe knowledge, cõfirme iudgement, to compare times paſt with the preſent; to draw profit from both for the future, and to bring out the dead ſpeaking with the liuing. Bookes are the moſt free Reproouers of Vice, the moſt truſtie and comfortable Friends, and faithfull Companions that are, euer readie with good counſell, when it is either required or needfull; they are the onely Phyſicke to purge the naturall dulneſſe of our home-bred ignorance, and weake capacitie.

In

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In reading of Bookes it is better (as in the vſe of Friends) to conuerſe ſeriouſly with few, then to wander amongſt many without profit.

Make choyce of the beſt y Authors that write vpon the ſubiect you moſt affect, or is moſt neceſſary for you; (euer reiecting all ſuch as are either repugnant to Godlineſſe or good Manners) reade them with diligence, not in parcels (as many vnprofitably doe) or ſlightly, and then caſt them aſide: but pervſe them with diligent obſeruation orderly, from beginning to end; taking a ſtrict account of your ſelfe, of thoſe things you reade: ſo ſhall your labours (by exerciſe & daily increaſe of

y *Faſtidientis ſtomachi eſt multa deguſtare*, Plut. *Vt cibos dimittis quo facilius digerantur, ita lectio non cruda ſed multa iteratione mollita, memoriæ imitationiq; tradatur, nec per partes ſcrutãda omnia, ſed perlectus liber vtiq; reſumendus*, Quint. inſtit. Orat. lib. 11. cap. 2.

of your knowledge) at last produce the desired fruit of your studies.

Sect. XXVIII.

THere is nothing whereby the inward disposition of the mind may be sooner discouered, then by lightnesse or stayednesse of apparell; a phantasticall attyre being a confirmation of an vnsettled mind. *I doe aduise you, not to follow the frantike humours of new Fashions, neyther to be superstitiously, basely, slightly clothed, nor artificially decked; but to vse your clothes in a cleanly, honest, comely, and careleſse forme.

At such times as you conuerse with your Superiours, or Strangers, rather be a-

* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, l. 3. fol. 110. *Dent tibi Cæsar, ætatem dij quam mereris, seruentq; animum quem dederunt*, Plin. in Panegyr. *Ampliora sunt merita Principum, quàm nostrorum optata votorum*, Naz. in Paneg. Const.

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boue, then vnder the rate, your meanes will allow you for apparell: although it bee a great folly in a man, to iudge the preciousnesse of a Iewell, by the Case wherein it is kept, and much greater to esteeme it by the couer of the Case; euen so by the same reason, it is an equal indiscretion to estimate a mans worth, either by his bodie or clothes; yet on the other side it is an ineuitable certaintie, that not only the common people and strangers, but euen wisemen are mooued, and stirred vp with outward shewes, and their minde (according to those exterior things) prepared to receiue a deepe impression of liking or disliking, fauour, or disfauour, reuerence, or carc-

careleſſe retchleſſeneſſe.

SECT. XXIX.

I Doe thinke verily, that all purpoſe of Trauell vndertaken, *Non ad voluptatem ſolùm, ſed ad vtilitatem*, argueth an induſtrious and generous minde, and that their ſpirits are more baſe, that ſtriue to houer about home, and theſe more Noble and Diuine, that imitate the heauens, and ioy in motion.

At ſuch time, therefore, as you trauel out of your Coũtry, reſolue to trauell out of your Coũtrie-Faſhions, and indeed out of your ſelf, that is, out of all former exceſſe of intemperate feeding, diſordinate drinking, thriftleſſe gaming, fruitleſſe time-ſpending, violent exerciſing, and

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all irregular mis-gouerning: determine that the end of your Trauell, is the ripening of your knowledge, and the end of your knowlege, is the [a] seruice of your Countrie, which by right challengeth a chiefe interest in you.

The first steppe to this knowledge, is to vnderstand the Languages where you Trauell: the best way to attayne to the knowledge of them, is by Booke; for speaking, practice, and conuersation are more helpfull. After some few Moneths ([b] as you find your selfe capable) leaue the Booke, and onely vse your Master to talke with. In *France*, *Orleance*, and *Bloyz*, in *Italie*, *Florence*, or *Sciena*, in *Tuscanie*, *Prato*, in *Germanie*, *Hiddleburgh* and

a *Ex omnibus rebus humanis nihil est præclarius, quàm de Republica bene mereri*, Cicero Epist. 10. ad Familiar.

b *Visus visu volatus, volatu, differt, haud enim Milui, & Cicades, Aquilæ, & Perdices similiter volant*, Plutarch.

and *Lipſwick*, are the beſt places for the Languages.

In your Trauels diligently obſerue what you ſee in the parts you trauell, making choyce of the beſt, and leauing the world behind you: for helping your [c] Memorie, let your chiefe Booke be a Iournall, wherein write downe the diuers Prouinces you paſſe by, their Commodities, Townes, manner of Buildings, the names and benefit of the Riuers, the diſtance of Places, the condition of the Soyle, the Manners of the People, and whatſoeuer notable thing your eye encountreth by the way.

[c] *Memoria res eſt, ex omnibus partibus animi, maximè delicata & fragilis,* Rhod. l. 10. c. 18

In your Trauell haue ſpeciall care of your company and friends; in that time remem-

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remember that *Damon* and *Pitheas* are dead; neither presume so much of your owne sufficiencie, as to neglect the benefit of counsell, and although some-times a young man may proue a *Lelius*, being *Rara auis in terris*, yet take a young man rather for your Companion then Friend: [d] serue God daily with great Deuotion; he is the onely Pillar to hold you vp amongst the dangers that shall inuiron you.

At your returne, leaue all strange forrain Manners, and fashion your selfe, your Manners, Apparell, Carriage, Conference and Conuersation to the best patterne of the place from whence thou diddest begin thy Trauels: [e] so shall the remem-

d *Pietas in Deum toto cordis timore (quasi culmen & Corona virtutum) seruetur*, Theophil. Alex. de Constant.

e *Alij satis vixisse te viso, te recepto, alij magis esse viuendum prædicabunt*, Plin. in Paneg.

remembrance of them bee pleasant and profitable, and thy returne an Ornament to thy Countrey.

Sect. XXX.

NOw [f] to trusse [g] vp all in few words: in the first part of that which you haue heard, is contayned a short way to heauenly Ierusalem.

Secondly, for setting you forward in this Iourney, the necessitie of a good reputation amongst men is set downe, and how it is obtayned.

Thirdly, how dangerous a [h] warrefare you are to vndertake in the way, and with what enemies.

Fourthly, that the resolutiõs of a Wiseman forged vpon

f EPILOGVS.

g *Quod matres facere solent cum poma bellaria, vel tale quidpiam in puerilem sinum immiserint, ne quid excidat contrahens vndiq; tuniculam cingulo subjciunt: idem & nos faciamus orationem in longum protractam contrahamus, & in memoriæ custodiam deponamus*, Chrysost. de Ozia, Ser. 3.

h *Quicquid præter opinionem euenire in bello potest, priu quam ingrediare cogita*, Thucid. li. 3.

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[illegible] the Anuill of Gods Grace, are the onely Weapons eyther to foyle these [illegible], or withstand their [illegible] ceasing assaults.

Fiftly, what [i] auxiliarie Souldiers you shall choose, for maintenance of so long-[illegible] Wars; and how you shall keepe them from mutinie.

Sixtly, a discouerie of [illegible] Ambuscadoes, and other impediments that may [illegible] you in so dangerous [illegible].

Seuenthly, some few helpes that will serue for necessary prouision to your Campe.

Tri-vni Deo Gloria.

FINIS.

[i] [illegible] Bonauen[illegible] dice, Salu[illegible]

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